

## NATIVE PAPERS

FOR THE

Week ending the 12th June 1897.

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## LIST OF NEWSPAPERS.

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
<b>BENGALI.</b>		<b>CALCUTTA.</b>			
<i>Weekly.</i>					
1	"Bangavasi" ...	Calcutta ...	20,000	5th June, 1897.	
2	"Basumati" ...	Ditto ...	.....	3rd ditto.	
3	"Hitaishi" ...	Ditto ...	800	8th ditto.	
4	"Hitavadi" ...	Ditto ...	About 4,000	4th ditto.	
5	"Mihir-o-Sudhakar" ...	Ditto ...	1,250	5th ditto.	
6	"Sahachar" ...	Ditto ...	About 500		
7	"Samay" ...	Ditto ...	3,000		
8	"Sanjivani" ...	Ditto ...	3,000	5th ditto.	
9	"Som Prakash" ...	Ditto ...	800	7th ditto.	
10	"Sulabh Samachar" ...	Ditto ...	.....	5th ditto.	
11	"Vikrampur" ...	Ditto ...	200		
<i>Daily.</i>					
1	"Banga Vidya Prakashika" ...	Ditto ...	300	4th, 5th and 7th to 9th June, 1897.	
2	"Dainik-o-Samachar Chandrika" ...	Ditto ...	1,000	6th to 9th June, 1897.	
3	"Samvad Prabhakara" ...	Ditto ...	1,132	4th, 5th and 7th to 9th June, 1897.	
4	"Samvad Purnachandrodaya" ...	Ditto ...	200	4th, 5th, 7th and 8th June, 1897.	
5	"Sulabh Dainik" ...	Ditto ...	Read by 3,000	5th, 7th and 8th June 1897.	
<b>HINDI.</b>		<b>CALCUTTA.</b>			
<i>Weekly.</i>					
1	"Bharat Mitra" ...	Calcutta ...	2,000	3rd June, 1897.	
2	"Hindi Bangavasi" ...	Ditto ...	10,000	7th ditto.	
<b>PERSIAN.</b>					
<i>Weekly.</i>					
1	"Hublul Mateen" ...	Ditto ...	500	7th ditto.	
<b>URDU.</b>		<b>CALCUTTA.</b>			
<i>Weekly.</i>					
1	"Darussaltanat and Urdu Guide." ...	Calcutta ...	310	3rd ditto.	
2	"General and Gauharisafi" ...	Ditto ...	330	8th ditto.	
<b>BENGALI.</b>		<b>BURDWAN DIVISION.</b>			
<i>Fortnightly.</i>					
	"Ulubaria Darpan" ...	Ulubaria ...	550		
<i>Weekly.</i>					
1	"Bankura Darpan" ...	Bankura ...	500		
2	"Burdwan Sanjivani" ...	Burdwan ...	250		
3	"Chinsura Vartavaha" ...	Chinsura ...	620	6th June, 1897.	
4	"Education Gazette" ...	Hooghly ...	1,280	4th ditto.	
<b>BENGALI.</b>		<b>PRESIDENCY DIVISION.</b>			
<i>Weekly.</i>					
1	"Murshidabad Hitaishi" ...	Murshidabad ...	696	2nd ditto.	
2	"Murshidabad Pratinidhi" ...	Berhampore ...	300	.....	This paper is neither regularly published nor regularly issued.
3	"Pratihar" ...	Ditto ...	603	4th ditto.	



No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.	
	<b>URIYA.</b> <i>Weekly.</i>	<b>ORISSA DIVISION.</b>				
1	"Sambalpur Hitaishini" ...	Bamra in the Central Provinces.	.....	7th April 1897.	This paper is said to have some circulation in the Division, but the number of subscribers could not be ascertained.	
2	"Samvad Vahika" ...	Balasore ...	190	8th ditto.		
3	"Uriya and Navasamvad" ...	Ditto ...	309	7th ditto.		
4	"Utkal Dipika" ...	Cuttack ...	480	10th ditto.		
	<b>HINDI.</b> <i>Monthly.</i>	<b>PATNA DIVISION.</b>				
1	"Bihar Bandhu" ...	Bankipur ...	About 600			
	<i>Bi-weekly.</i>					
1	"Aryavarta" ...	Dinapur ...	1,000	2nd and 8th June, 1897.		
	<b>URDU.</b> <i>Weekly.</i>					
1	"Akhbar-i-Al Punch" ...	Bankipur ...	500	31st May, 1897.	This paper is not regularly published for want of type.	
2	"Gaya Punch" ...	Gaya ...	400			
	<b>BENGALI.</b> <i>Fortnightly.</i>	<b>BHAGALPUR DIVISION.</b>				
1	"Gaur Varta" ...	Malda ...	.....	8th June, 1897.		
	<b>BENGALI.</b> <i>Weekly.</i>	<b>RAJSHAHI DIVISION.</b>				
1	"Hindu Ranjika" ...	Boalis, Rajshahi ...	248	2nd ditto.	This paper is not regularly published for want of type.	
2	"Rangpur Dikprakash" ...	Kakina, Rangpur ...	180			
	<b>HINDI.</b> <i>Monthly.</i>					
1	"Darjeeling Mission ke Masih Samachar Patrika."	Darjeeling ...	700			
	<b>BENGALI.</b> <i>Fortnightly.</i>	<b>DACCA DIVISION.</b>				
1	"Faridpur Hitaishini" ...	Faridpur ...	.....	31st May, 1897. 6th June 1897. 4th ditto.		
2	"Kasipur Nivasi" ...	Kasipur, Barisal ...	316			
	<i>Weekly.</i>					
1	"Barisal Hitaishi" ...	Barisal ...	.....			
2	"Charu Mihir" ...	Mymensingh ...	900	31st May, 1897. 6th June 1897.		
3	"Dacca Prakash" ...	Dacca ...	2,400			
4	"Sanjay" ...	Faridpur ...	.....	4th ditto.		
5	"Saraswat Patra" ...	Dacca ...	About 500	5th ditto.		
	<b>ENGLISH AND BENGALI.</b> <i>Weekly.</i>					
1	"Dacca Gazette" ...	Dacca ...	500	7th ditto.		
	<b>BENGALI.</b> <i>Fortnightly.</i>	<b>CHITTAGONG DIVISION.</b>				
1	"Tripura Prakash" ...	Comilla ...	900	4th ditto.		
	<i>Weekly.</i>					
1	"Sansodhini" ...	Chittagong ...	120	4th ditto.		
	<b>BENGALI.</b> <i>Fortnightly.</i>	<b>ASSAM.</b>				
1	"Paridarshak-o-Srihattavasi"	Sylhet ...	.....	31st May 1897.		
2	"Silchar" ...	Silchar, Cachar ...	.....			



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Signature of the person concerned



## I.—FOREIGN POLITICS.

THE *Hablul Mateen* of the 7th June observes that Germany has not been at one with England in the Græco-Turkish question, and it is quite likely that the friendly relations between the two Powers will cease. Germany is asking for the co-operation of the other Powers in crushing England's power in the manner in which the power of Napoleon was crushed. She has, to some extent, succeeded in securing the assurance of Russia, Austria and Turkey. England in despair made an overture of alliance with her hereditary foe, France. It is said that Prince Bismarck has drawn up a plan showing how the British empire will be partitioned among the Powers if Germany succeeds in securing the co-operation of all the other Powers in effecting England's downfall.

HABLUL MATEEN,  
June 7th, 1897.

## II.—HOME ADMINISTRATION.

## (a)—Police.

2. The *Basumati* of the 3rd June complains that Mr. Hare, the officer in charge of the Mathurapur relief works, lately out touring, came across a thatched temple of Mahamaya. He ordered the villagers to destroy the temple. The villagers having refused to carry out his order, he set fire to the temple himself. The peaceful Hindus quietly bore this highhandedness, but things would have ended differently had the thatched cottage been a *darga* instead of a temple.

BASUMATI,  
June 3rd, 1897.

The correspondent of the *Amrita Bazar Patrika* avers that the Collector acquiesced in what was done by the relief officer.

3. A correspondent of the *Hitavadi* of the 4th June says that the *Eagle* steamer affair was entirely the result of a misunderstanding. The *khalasi* who came near the screen of the lady went there to perform his duty, which is to trim lamps at night, and the *serang* and the doctor of the steamer therefore naturally took his part when he was beaten. As the lady's relatives as well as their champion, Babu Ananda Chandra Sarma Roy, suspected the *khalasi* to have come with a bad object, they naturally mistook this defence of the *khalasi* by the doctor and the *serang* as a sign of their complicity in his evil design, and an altercation therefore ensued, in which abusive words were used on both sides.

HITAVADI,  
June 4th, 1897.

In the meantime a gentleman spread the report of an imaginary conspiracy to murder Ananda Babu and to oppress the lady's family. This report frightened Ananda Babu as well as the lady's relatives out of their wits. The passengers had, as is natural, already taken the side of the lady's friends, and the whole steamer was, by this time, in a commotion. Ananda Babu and the lady's friends became, therefore, anxious to get down at the next station, and Ananda Babu, who was in fear of his life, having attempted to get down before the ladder was provided with a temporary railing, he was laid hold of by several *khalasis*. The Babu who now gave himself up for lost raised a huge clamour.

As for Messrs. Kilburn & Co., they are perfectly justified in assisting in the defence of trusted servants whom they believe to be innocent.

4. A correspondent of the *Mihir-o-Sudhakar* of the 5th June complains that the Hindus of Bakra, in the Jessore district, are oppressing their Musalman neighbours. Lately they brought a false charge of dacoity against eighteen Musalmans. One Basanta Kumar Dutta was the complainant in the case, and Babu Mahima Nath Das, the Police Inspector, actuated by race-feeling, took part in the Hindu conspiracy against the Musalmans. Through the machinations of the Hindus the poor Musalmans were lodged in prison for four months, and had to incur an expenditure of Rs. 400 to Rs. 500. The case was ultimately committed to the sessions, and the police at once prosecuted twenty-nine of the witnesses for the defence for *badmashi*, and arrested them. Every attempt was made to throw obstacles in the way of the defence. One of the Hindu assessors in the Sessions Court declared the prisoners guilty, but the other assessors differing from him, the Judge acquitted the prisoners. The *badmashi* case was tried by the Deputy Magistrate, and the police produced

MIHIR-O-SUDHAKAR,  
June 5th, 1897.

Hindu oppression of Musalmans in Jessore.



eighty or ninety witnesses, of whom fourteen or fifteen were Musalmans tutored by the police. The witnesses for the defence were threatened and bullied, and thirty of them who declined to go over to the side of the prosecution were prosecuted under section 107. In this way the Musalmans are being harrassed and ill-treated by the Hindus.

MIHIR-O-SUDHAKAR,  
June 5th, 1897.

5. A correspondent of the same paper writes that the Subdivisional Officer of Kushtia lately held a meeting, at which the leaders of the Hindu and Musalman communities were present. The Musalman Deputy Magistrate assured the Hindus that he would not allow cows to be slaughtered in a public place, or in a place where slaughter was likely to attract the attention of the Hindus. It is to be hoped that the Hindus will now be reconciled to the Musalmans and cease to oppress them.

Another correspondent of the same paper contradicts the statements made by the correspondent of the *Amrita Bazar Patrika* regarding the Hindu-Musalman quarrel at Kushtia. Cows were not slaughtered "before the eyes of the public," and the Hindus did not ask Oli Miah Saheb to kill goats instead of cows. The complaint of the Hindus is totally without a foundation.

BANGAVASI,  
June 5th, 1897.

6. In the opinion of a correspondent of the *Bangavasi* of the 5th June, the new chaukidari system is chiefly to blame for the recrudescence of dacoity in the country. The village chaukidar is now independent of the village people, and is no longer subject to their control. He is not also in the regular Government service. He is, therefore, quite at liberty to act as he pleases. There can be no dacoity in a village without the connivance or co-operation of the chaukidar, who no longer fears or cares for the villagers. Another cause of the recrudescence of dacoity is that the village people have been deprived of their arms. The people have become enervated and malaria-stricken. They have lost all courage and energy, and are worse than women. Laxity in police inspection is another cause of the recrudescence of dacoity. The Police Inspectors and Superintendents no longer exercise a salutary control over the subordinate officers. Inspection is with them no longer a duty but a diversion.

The Editor lays stress on the letter of the correspondent, and observes that the people have lost their manliness under the influence of English education and English rule. They are quite helpless and they will, so to speak, be done to death if the Government does not come to their rescue. It is certainly strange that at the fag-end of the nineteenth century and under the powerful British rule there should be lawlessness in the neighbourhood of the metropolis, and the all-powerful police should be foiled in their attempt to detect the offenders. If dacoity can take place with impunity so near Calcutta, the state of things in the interior must indeed be awfully bad.

HITAISHI,  
June 5th, 1897.

7. A correspondent of the *Hitaishi* of the 8th June complains of the inefficiency of the Calcutta police. The correspondent lost a child sometime ago and reported the matter to Inspector Isufuddin, who laughed at him and told him that the child had been drowned in the Ganges. The Inspector observed that he had never heard of a child being stolen. Two cases, however, have recently occurred, which show that stealing of children is by no means a rare occurrence in Calcutta. In both these cases the Calcutta police gave proof of lamentable inefficiency. In fact, the Calcutta police is an "Idle Asylum," and it does not matter whether it is lodged in or out of the town. In the case of the loss of the correspondent's child, however, Superintendent Merriman and chief officer of the detective police, Rai Jogendra Chunder Mitter, Bahadur, and his man, Priyanath Mukherji, exerted themselves with great energy, but they had ultimately to give up the inquiry, probably because the higher police authorities did not desire it to be pushed far.

(b)—Working of the Courts.

HITAVADI,  
June 4th, 1897.

8. The *Hitavadi* of the 4th June says that Babu Jogendranath Vidya-bhusan, Deputy Magistrate, was transferred from Krishnagar for his independence. He has now got into a fresh trouble. He acquitted one Ofazuddin, who was tried under section 323 of the Code of Criminal Procedure. This

Babu Jogendranath Vidya-  
bhusan, Deputy Magistrate.



greatly enraged the District Magistrate, who reported against Jogendra Babu to the Divisional Commissioner. The latter, too, is of opinion that Jogendra Babu has caused a miscarriage of justice, and has suggested that Jogendra Babu's promotion should be stopped. But even if Jogendra Babu was guilty of a miscarriage of justice in the case, the punishment is much too heavy for his offence. If, on the other hand, the decision he passed in the case was a right decision, the Commissioner's recommendation should be rejected.

9. The same paper publishes a contradiction of certain allegations against the Court of Wards, published in it (see Report on Native Papers of the 22nd May 1897, paragraph 7), the substance of which is as follows:—

The Court of Wards' management of Taluk Sankara.

HITAVADI,  
June 4th, 1897.

The Grant brothers were appointed managers of Taluk Sankara in 1856 on a commission of 25 per cent., including cost of establishment, because there was no other person there at that time who could undertake to pay off Durvijay Singh's debt of Rs. 25,000. Under a decree of the Bhagalpur Court, Durvijay Singh's daughter, Rani Sivasundari, was declared entitled to only a 2-annas and 8 pie share of the above *taluk*, the rest of the estate going to co-sharers. This decree necessitated an appeal to the Privy Council on behalf of the Rani. The result of the appeal was that the case was re-tried at Bhagalpur, and as a result of the re-trial as well as by the purchase of the shares of the co-owners, the Rani acquired the right of ownership in the entire estate. These proceedings cost Rs. 17,000 or Rs. 18,000, while Rs. 6,000 was spent on a settlement of the estate. In this way a sum Rs. 49,000 became due to the Grant brothers. When the estate was taken out of their hands, it had at its disposal only a sum of Rs. 13,000, so that the remaining Rs. 36,000 had to be raised by a loan from Mr. Barker, at a monthly interest of 8 annas per cent. There was a second settlement in 1890, at a cost of Rs. 10,000, with the result that the rent-roll was raised from Rs. 14,000 to Rs. 19,000. From this time the Court of Wards began to pay off the debts of the estate, the whole of which, together with the Rs. 6,000 borrowed by Sivasundari herself, was paid off by 1892. Has not the estate thus benefited under the management of the Court of Wards?

The Rani's eldest son proved to be of unsound mind and was, after a private medical treatment of three years, confined in the Patna Lunatic Asylum. An attempt was made to get him out of the asylum, but the authorities of that institution refused to release him on the ground of his being a dangerous lunatic.

The Rani has a monthly allowance of Rs. 350, while her family has an annual allowance of Rs. 9,308. This must be pronounced a handsome allowance, seeing that the estate has an annual income of not more than Rs. 19,000. If a family live like the poorest of the poor even with an allowance of Rs. 775 per month, they must thank their own improvidence for it.

At the instigation of certain evil counsellors, the Rani has borrowed Rs. 20,000 with a view to release her estate from the control of the Court of Wards. These men took her to Siuri for the purpose of negotiating for a loan. The Court of Wards, therefore, ordered that the Rani should not leave the estate without its permission. But as she disobeyed this order in November last, her allowance was stopped, and it has not been renewed, as she has not been able to give a satisfactory explanation of her disobedience of the order.

A fine house was constructed for the Rani, and a sum of Rs. 300 was sanctioned as the cost of the celebration of the religious rite, customary on the occasion of the first occupation of a house. But at the advice of the same evil counsellors, the Rani refused to take the sum, on the ground of its being too small.

The Rani is a *Paharia* and not a *parda-nashin* woman, and she has appeared in Court before this. Mr. Cumming was therefore perfectly justified in summoning her to appear before him to answer certain questions.

Commenting on this letter, the editor says that the correspondent has, in a manner, admitted all that was urged against the Court of Wards in this paper. Even if the Court of Wards has succeeded in benefiting the estate, it has no right to keep the real owner out of its management now that she is no longer a minor. Even if the Rani be not a *parda-nashin* woman, Mr. Cumming



should not have summoned her to appear before him in Court. If he had anything to ask her, he should have gone to her house.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
June 9th, 1897.

10. The *Dainik-o-Samachar Chandrika* of the 9th June has the following on the notification exempting legal practitioners from liability to serve as jurors or assessors:—

Sir Alexander Mackenzie's jury notification.

Sir Alexander's jury notification is not worthy of Sir Alexander. It was very much in the same way that Sir Charles Elliott issued his notification abolishing trial by jury in certain cases. There is a class of officials, including some Judges and Magistrates, who entertain great antipathy against legal practitioners, as jurors, pleaders and mukhtars do not blindly accept the dictates of the Judge, but think for themselves, and carefully sift evidence before arriving at any conclusion. In all other countries such conscientiousness and careful study of facts raise a juror in the estimation of the Judge, but in India the case is otherwise. In this country most Magistrates and some Judges really hate independent and conscientious jurors, and the Lieutenant-Governor, who is generally guided by the opinion of the officials, is not favourably disposed towards such jurors. Sir Alexander's Bengal experience must have failed him, if he really thinks that legal practitioners are not willing to serve as jurors and assessors. But if he thinks that legal practitioners ought not to serve as jurors, he has only followed in the wake of Sir Charles Elliott. He will certainly be to blame if he persists in giving effect to the notification.

In fact, Sir Alexander Mackenzie's conduct strikes one as strange. The scope of the system of trial by jury has been extended, but the notification in question strikes, at the same time, at the very root of this system. This is, to say the least, a strange arrangement. The notification should be withdrawn without further delay. Pleaders are appointed as Honorary Magistrates and in the North-Western Provinces, even as Honorary Munsifs. The Government is not likely to exempt them from such service. But they are to be exempted from the jury service because it is, unlike the other service, of no financial advantage to the Government.

The public is attributing motives to the Lieutenant-Governor, and he should lay public discontent at rest by withdrawing his notification which legal practitioners themselves have strongly opposed.

(e)—*Local Self-Government and Municipal Administration.*

SANSODHINI,  
June 4th, 1897.

11. The *Sansodhini* of the 4th June thanks Mr. Phillimore, Joint-Magistrate of Chittagong, for acquitting Amrita Lal Mukherji and Abdul Latif, who were falsely charged with cheating by the Chittagong District Board. The case shows how sadly the affairs of the Board are mismanaged and how the head-clerk and other subordinate officers act independently of the Vice-Chairman. The question now is who will pay the expenses incurred in the case by the District Board? It is to be hoped that some member of the Board will oppose the payment of the cost by the Board. Let the Chairman, the Vice-Chairman and the head-clerk pay the cost out of their own pockets and let Abdul Latif and Amrita Babu file a suit for damages against them. The Chittagong public should strongly object to public money being wasted by the District Board.

(g)—*Railways and communications, including canals and irrigation.*

HITAVADI,  
June 4th, 1897.

12. The *Hitavadi* of the 4th June says that it has at last received a letter from the Manager of the Eastern Bengal State Railway in reply to the one it wrote to him on the 30th April. It refers only to Luson's enhanced punishment and to the institution of proceedings against the four Musalmans who got into a female carriage at Baliganj. It makes no reference whatever to the Editor's proposals for the safety of female honour on railways. This shows that the management of the Railway is not satisfactory.



## (h)—General.

13. A correspondent of the *Bangavasi* of the 5th June complains that the closing of the mint against free coinage of silver has been a source of great hardship and inconvenience to the public. Its effect has been almost ruinous in the present distress. Many are selling off their silver ornaments in this year of distress. There being, however, no demand for silver in the mint, these ornaments are often sold at a nominal price. A silver ornament, worth Rs. 100, has often to be sold at, say Rs. 30, and the seller loses simply on account of a one-sided, selfish and blind financial measure—a measure which was passed to benefit Europeans. Just see the fun of the whole thing. Eighty-two *tolas* of alloyed silver, bearing the stamp of the Queen are equivalent to a hundred *tolas* of unalloyed silver. The reader has no doubt heard of the mad Sultan who vainly tried to make copper coin pass for gold mohurs by impressing his stamp on the former. The Government's financial measure is of a piece with the mad Sultan's prank.

BANGAVASI,  
June 5th, 1897.

14. The *Sanjivani* of the 5th June is sorry that there is no native in the Committee appointed to make an inquiry in the Meghna disaster. The wreck of the *Lohit* brought about a loss of native lives, and the Government ought to appoint at least one native to the Committee of Inquiry. Babu Sita Nath Rai, Secretary, Bengal National Chamber of Commerce, will be the fittest native member, and his appointment will give the native public entire satisfaction.

SANJIVANI,  
June 5th, 1897.

## III.—LEGISLATIVE.

15. Referring to the election of Babu Surendra Nath Bannerji for nomination to a seat in the Bengal Council, the *Sanjivani* of the 5th June observes that the mufassal people will grow disheartened and lose all faith in political agitation if all the seats in the Legislative Council are monopolised by the Calcutta people. Viewed in this light, the defeat of Babu Baikanta Nath Sen is a matter of regret.

SANJIVANI,  
June 5th, 1897.

16. The *Bangavasi* of the 5th June is really glad that Babu Surendranath Banerji has been elected for nomination to a seat in the Bengal Legislative Council. Babu Surendranath is eminently fit for a seat in the Council and no one can make a speech better than he. It may now be hoped that the non-official members of the Bengal Council will elect Surendranath for nomination to a seat in the Supreme Legislative Council and thus allow him to fulfil a long-cherished desire.

BANGAVASI,  
June 5th, 1897.

Babu Saligram Singh, who, too, has been elected for nomination to a seat in the Bengal Council, is a high-class Bihari Hindu of keen intelligence. The election of a man like him is a matter for congratulation.

17. The *Dacca Prakash* of the 6th June has the following on the Religious Endowments Bill:—

DACCA PRAKASH,  
June 6th, 1897.

The Religious Endowments Bill. By passing Act XX of 1868 the Government has interfered in the management of religious endowments in India. Situated as we are at present, there is, in fact, nothing of importance which can be done without the help of the Government. The leaders of the native community cannot prevent the mismanagement of religious endowments and do not and cannot exercise any control over offending trustees of the stamp of the *mohunt* of Tarakeswar, who misappropriate the trusts in their charge and turn the same to their own use and advantage. That the existing law on the subject is not adequate for the purpose of preventing mismanagement is quite clear from the fact that papers like the *Bangavasi* have cried hoarse over the mismanagement of temple funds, but in vain.

It must, however, be admitted that corrupt and dishonest trustees of the class of the *mohunt* of Tarakeswar are few and far between, and it is not desirable that for the misconduct of a *mohunt* here and a *mohunt* there the management of religious endowments should be transferred to the hands of persons who may act with highhandedness and ill-treat even the honest and conscientious trustees of religious endowments. But then good and virtuous people



cannot be long oppressed by bad and vicious people, and this is the reason why we have chosen to keep a comparatively indifferent attitude in the present question.

The Bill gives the district courts the power to nominate persons to form a committee to prepare and publish a list of the leading men of each religion or sect which has any institution in the district. By virtue of this provision the power of electing committees is in effect entrusted to Christian Judges, who are most likely to elect persons of doubtful orthodoxy as members of the Committee of Management. The expenses of these elected members are to be paid out of the Endowment fund, and they are given the opportunity of making the management of these endowments a source of income. All this will facilitate oppression and highhandedness.

#### IV.—NATIVE STATES.

HITAVADI,  
June 4th, 1897.

18. The *Hitavadi* of the 4th June has the following:—

Maharaj Kulachandra and General Anga Singh have written us a pathetic letter which will melt even the hardest heart. They wish us to move Government to permit them to enjoy once more the company of their near and dear ones, now scattered far and wide, in any one of the four following places, namely, Mathura, Vrindavan, Nadia and Sylhet.

O Lord Elgin, grant, on this joyous occasion of the jubilee celebration, the prayer of the deposed Maharaja of Manipur. If Kulachandra is guilty, he has been sufficiently punished; if he is innocent, he should not be tormented one moment more. Even if Government cannot, for political reasons, release the Maharaja from captivity, it can safely grant his prayer.

HITAVADI.

19. The same paper complains that the Maharaja of Kashmir has but

Kashmir under its present administration.

little power in the administration of his State, which is now governed by a council of five, of whom the Maharaja is one. A native officer of Government is said to exercise supreme influence in that council, as he is generally supported by the Maharaja's two brothers who covet the throne for themselves. The disorders in the administration of Kashmir are not at an end under the government of the council. It is said that the Maharaja will soon become a bankrupt.

Since the interference by Government in the administration of Kashmir, the number of European officers in that State has increased, so that there are now altogether twelve European officers, besides a great many *ticcadars* who receive money from the State exchequer. These officers are not working better than the former native agency, and they are at the same time costing the State much more. They draw every year Rs. 1,20,000 in the shape of pay. The Maharaja's allowance is paid in *chilki*, and that coin having fallen in value, the Maharaja's allowance has virtually decreased by nearly Rs. 3,000 per month.

SANJIVANI,  
June 5th, 1897.

20. The *Sanjivani* of the 5th June publishes a letter from Kulachandradhwaja Singh and Anga Singh, the deposed

The Manipur princes.

Maharaja and *Senapati* of Manipur, praying that they may be allowed to live in Vrindavan, and requests Government to grant his humble prayer of the unfortunate chiefs. Nothing is more magnanimous than showing mercy to the fallen.

BANGAVASI,  
June 5th, 1897.

21. The *Bangavasi* of the 5th June publishes the following letter from the deposed Maharaja of Manipur and his *Senapati*, Anga Singh:—

The Manipur chiefs.

To the Editor of the *Bangavasi*.

Sir,

We, Kulachandradhwaja Singh and Anga Singh, humbly beg to make the following prayer to the Government through you. Hundreds of prisoners will be released on the occasion of the Diamond Jubilee, and it is not unlikely that we, too, may be recipients of the mercy of the Government in some shape or other, if our sad condition becomes the subject of an agitation in the public press. You are Hindus, and we belong to an old Hindu royal dynasty. It is



true that in course of circumstances we have offended against the Government, but we cannot still be the object of your hatred. We, therefore, hope that you will sympathise with us in our misfortune, and bring this our humble prayer to the notice of the Government by making a little room for it in a corner of your paper.

Our case has become a matter of history, and we need not dilate upon it. At present we have been released from our exile by the benign Government, and we are lodged as prisoners at Hazaribagh. We have long been separated from our dear and near relatives, whom we long to see, and who are at present scattered over the country. We do not pray the Government to restore us to our powers, nor do we solicit it to release us from confinement. Let the Government only do us the favour of lodging us in a sacred place like Mathura, Vrindavan, Nadia or Sylhet, where we may be permitted to live with our mothers, wives and children. We do not pray for more.

The Editor has the following on the above letter :—

We hope the mighty British Government will grant the humble prayer, which is couched in such feeling language by Raja Kulachandra and the *Senapati*, Anga Singh. They do not want their State to be returned to them. They do not want wealth or power, rank or dignity. They do not want material prosperity. All that they want is peace and permission to pass the remainder of their lives in a sacred place in the undisturbed performance of worship. It is to be hoped that a Christian and benevolent Government will take pity upon fallen greatness. The Manipur chiefs cannot possibly have any bad intention in making a prayer in which it is impossible to discern any sign of a crooked policy. It is impossible for a powerless and deposed chief to plan a rebellion under colour of a prayer like the one made in this letter. Will not the Government, therefore, permit the petitioners to enjoy a modicum of that mercy which will be fully and freely extended to fifteen per cent. of thieves, robbers and murderers on the occasions of the Diamond Jubilee?

#### V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

22. The *Charu Mihir* of the 31st May has the following :—

The poverty of India under British rule. The present famine has carried the news of India's poverty to all parts of the world. Canada, the United States of America, Austria, Germany, Italy, Russia, Sweden, Denmark, China, Japan, Siam, Palestine, Natal, Trinidad, Mauritius, Finland and New Zealand, in fact, every country has helped the poor Indian Government with money for the relief of the suffering Indians. Government is always anxious to conceal the true state of the country, the real internal condition of the Indian Empire, from Russia and other foreign Powers. But every *courier* of these famine subscriptions has enabled the whole world to realise for itself the fundamental principles of the British administration of India. Famine has given a clear expression to a fact which history and historians have hitherto failed to describe and make intelligible. And if distance be no bar to knowledge, it is possible that not only the most distant country within this earth, but even the other planets of the solar system, are expressing their sympathy with India in her present distress.

English statesmanship and the policy and principles of the English administration are being tried by this famine, just as the power of the British Government was tried by the Sepoy Mutiny. The gigantic preparations made by Government for battling with famine, no matter whether they are made possible by the liberal contributions of a charitable public or are the outcome of its spontaneous generosity, certainly deserve our recognition; but what deeply pains us is to see that these noble efforts of Government are now and then marked by a commercial spirit. Admitting with the Secretary of State that the expenditure of the Famine Insurance Fund on railway construction—the fund, that is, which was created with the last drop of the Indian's blood—instead of maintaining it as a separate fund, was an act of the utmost piety, what we ask is, has that piety been of any avail in saving the country from the jaws of famine? Far from suppressing famine or even mitigating its severity, the application that has been made of the fund has been rather followed by the occurrence of famine, not in one particular province as before,

CHARU MIHIR,  
May 31st, 1897.



but over all India at one and the same time. Who can, after this, have any faith in the proposal to grant loans from the Famine Relief Fund? Fortunately Mr. Bourdillon's proposal has been vetoed by Mr. James. Will not this bring Mr. Bourdillon to his senses?

Englishmen are fattening themselves with the Indian's money. The City of Palaces, the Fort, the Indian Council in England and India, all the Civilian and Military pomp and pageantry, fat salaries and fat pensions, all are paid for by the Indian. Year after year the unlucky Indian is being made to pay for them with his life's blood. The terror of the sunset law is present everywhere, and not a moment's respite is granted. But that Government is unable to spend a *couri* from its coffers to feed and save the people for six months in a year of drought or excessive rainfall is a circumstance which is really shameful and reflects anything but credit on the administration. Will not the heavy sigh of despair of the starving and despondent wretch who has lost all his dearest on earth in the famine bring discredit on the English name and prestige? The Indian does not leave unpaid one single *couri* of the Government revenue. Why should then even one Indian die of starvation? The statesman who said that the responsibility of even one death from starvation would attach to Government, knew what the sovereign's duty to the subjects was. Unfortunately the number of such men is becoming fewer every day.

We are holding meetings, giving evidence, and making memorials to the British nation for the grant of various rights and privileges. But our real cry in all this is "Englishmen, remove our poverty." The English have not yet succeeded in doing anything for us in this direction. Famine after famine is occurring in the country to teach the rulers how to conduct the work of administration and remove the people's poverty, but in this matter the officials have always followed a blundering policy; nay, they have been blundering more and more.

CHARU MIHIR,  
May 31st, 1897.

23. The same paper publishes the following reports of food and water scarcity:—

Reports of food and water scarcity.

*Dhiopur, Sivganj thana.*—If matters do not improve, many will die of starvation. Rice is selling at 5 rupees per maund and paddy at  $12\frac{1}{2}$  seers per rupee. It will be two months yet before the *aus* harvest is reaped. Many people at Baona Digha, Jasra, Palaikanda, Bargram, Baragaon, Mukhi, Chandarhati and other villages cannot get two full meals a day, while some are getting meals at intervals of two or three days. These people should be promptly relieved.

*Berabuchina.*—People harassed at once by disease and scarcity of food and water. They have no stocks of rice, and they do not dare to live on fruits on account of the prevalence of diseases. Coarse rice is selling at  $5\frac{3}{4}$  or 6 rupees per maund, and paddy at 10 or 11 seers per rupee. Mahajans have stopped giving loans.

*Badla.*—Both food and water scarcity. People are borrowing money on the condition of returning 30 or 35 seers of jute for every rupee. *Boro* paddy is selling at 15 seers per rupee. Jack and mango trees have produced few fruits this year, so that distressed people cannot get these fruits to eat.

*Munipura, Tangail.*—Severe distress. Rice is selling at 7 seers and paddy at 10 seers per rupee. The scanty yield of *china*, *kuon*, *paira* and wheat is already consumed. People are, therefore, either living on half rations or are starving outright. It will be yet a month and a half before the *aus* harvest is reaped.

*Gopalpur.*—Severe distress in the village of Palasia. Many respectable people are suffering from scarcity. About 14 or 15 people are on the point of death from starvation. Distress is becoming more and more severe at Golabari, Bhattabari, Sangramsimul, Bauga, Kavirpur, Salikha, Bagil, Serubari, Jangserpur, Chakand, Gosainbari and other villages. Many have eaten up their seed-grain, and their fields are lying uncultivated. The prospects of the crops are not cheering. Rice is selling at  $6\frac{1}{2}$  rupees per maund, and paddy at 10 seers per rupee.

Lists of persons suffering from scarcity in the above villages are given below:—

*Golabari.*—Dwarika Mathail, Bengu Mali, Gadu Shaikh, Chhamir, Miyanjan, Sadar, Chengu Chang, Ali Khalifa and Pagaria Mali.



*Bhattabari*.—Sahebullo, Nundu, Mahar, Amira, Khodabux, Buramahar, Gadu Mali and Nandakisor Nandi with their families.

*Sangramsimul*.—Naku Shaikh, Sibn Chang, Mail Shaikh, Gopal Chang, Binod Sarkar, Kathu Shaikh, Dhalu Shaikh, Inatulla with their families.

*Bauga*.—Kazim, Meru and Mahar Shaikh with their families.

*Kavirpur*.—Abjan Bewa, Ayenuddi and Mahar Shaikh with their families.

*Salikha*.—Taki, Kancha, Khanu, Rafet, Malu, Naram Bewa, Dagu Fakir, Achhrab, Tasarbhuina, Rustum Khan and Chikan Shaikh with their families.

*Bagil*.—Chhamer, Osman, Kalinuddil, Kuisa, Amir, Miyanjan, Kalu, Sukra, Ainabibi and Alabux.

*Serubari*.—Achhrap, Kutub, Mahar and Darbaria.

*Jangserpur*.—Iru, Genda, Chhuina, Chimu, Husan, Mirbux, Badi and Karini.

*Chakand*.—Aku Shaikh.

*Gosainbari*.—Taki Shaikh and Miyan Jan.

*Jagannalhganj*.—Great distress. Eight or ten families are starving every day. People are wailing. *Takavi* advances should be made to the villagers.

*Barabari, Gafargaon thana*.—Severe distress in this village as well as in the neighbouring villages of Purabaria, Chhipan, Dhair Gaon. Mahajans have stopped giving loans. Many are obtaining meals at intervals of two or three days. Many will die if not promptly relieved.

24. The *Murshidabad Hitaishi* of the 2nd June writes as follows:—

Distress in Birbhum and Murshidabad.

There is severe distress at Paikar, Rudranagar, Kamarpur, Bardhanpara and other villages in the Birbhum district. Many poor people cannot get

meals even at intervals of two or three days. At the outset of the scarcity the authorities made a great stir. Meetings were held, subscriptions were called for and collected, and the poor were told by beat of drum to come to the thana for relief. But all this has led to no result. The poor who come for relief are being informed that they must each bring a *pucka* maund of limestone to the thana to be entitled to receive an aid of three pice. If they say that they are too weak to bring so heavy a load, and that they can deliver the required quantity of limestone in their own villages, the thana people say:—"Then your distress is all feigned and you want money only to spend it on luxuries." The unfortunate people are thus coming away deeply disappointed. We request the District Magistrate of Birbhum to enquire into the matter. The local public have paid subscriptions and the Central Committee is ready to contribute money for relief purposes. Why should not then relief be granted to poor people?

On the 27th May last the agent of Mafatunessa *alias* Rani Bibi, zamindar of Sarmastapur, within the Bharatpur thana, reported to the District Magistrate of Murshidabad that two people had died of starvation in that estate, and that 10 or 12 more were on the point of death from the same cause in spite of such help as that lady's means enabled her to afford. The Magistrate has ordered an enquiry into the matter, but the deaths will, in all probability, be attributed to disease.

Relief under the present stringent conditions is not doing much good. Cannot the Magistrate of Murshidabad follow, in this matter, the laudable example of the Magistrate of Nadia?

25. The *Hitavadi* of the 4th June publishes the following reports of scarcity:—

Reports of scarcity.

*Goalpara*.—Fine rice selling at 6 seers and coarse rice at 8 seers per rupee. *Khesari* pulse selling at 8 to 10 pice per seer. Government should put a stop to the export of paddy.

*Karmatar*.—Relief is being granted at Karo in an unsatisfactory manner, as the officer granting it does not make proper enquiries. Many who do not need relief are receiving it, while many who are really in distress are not being helped. Many will die without proper relief arrangements. Those who have received an aid of eight rupees for carrying on cultivation should be allowed a few more rupees or they will not be able to grow any crop. Coarse rice is selling at 7½ seers per rupee. Bhuban Barai, Sudi Bagdi, Benikumar, Chhotki Telini, Kshudi Poddar, Sani Tanti, Suli Bauri, Garabini Benani and Bhatu Napit's mother are in great distress.

MURSHIDABAD HITAI-  
SHI,  
June 2nd, 1897.

HITAVADI,  
June 4th, 1897.



*Purulia.*—It is said that no *takavi* loans will be granted in the Chharrā pargana, because the people of that pargana can easily work in Purulia town. This would have been a good ground for withholding *takavi* loans if work could have been got in plenty in the town; but the fact is that even many residents of the town cannot get any work to do. The people of the pargana would not have been so badly off if *takavi* loans had been granted to those who had applied for them for the purpose of excavating tanks, &c.

*Kaliganj.*—All fear of future distress will be removed if loans are given to *gantidars* for *aman* cultivation on the security of their *gantis*. For want of funds, distressed respectable men are not getting adequate help, while labourers working on relief works are receiving wages at intervals of 3 or 4 days and not every day. The jute which is being given to distressed people for spinning has a very thick and hard rind and is extremely hard to spin. It is said that the contractor is, with the connivance of the officers, supplying the relief-house in North Kaliganj with jute which is rejected by the Syamnagar relief-house.

*Kesavpur, Jadurara, Nadia district.*—Rice selling at  $5\frac{1}{4}$  or  $5\frac{1}{2}$  seers per rupee. Poor people in great distress. The condition of Ahladi Jelini and Gupi Pramanik of Kesavpur is really pitiable. A respectable family of Jadurara is also said to be in great distress.

*Satutia, Mymensingh district.*—Great distress among low class people. Some respectable families too are suffering greatly. Many will die if not promptly relieved.

SANSODHINI,  
June 4th, 1897.

26. A correspondent of the *Sansodhini* of the 4th June complains of the prevalence of distress in Dhulghat, a village in the Chittagong district. Two widows in the family of Sarat Chandra Kanungo of that place are in great distress, being on the verge of starvation. It is to be hoped that the authorities will come to the help of these helpless widows and others in their condition.

27. Correspondents of the *Sanjivani* of the 5th June complains of the prevalence of scarcity throughout Bengal.

SANJIVANI,  
June 5th, 1897.

*Mymensingh.*—The suffering of the people is increasing and the distress is thickening fast in the Tangail subdivision of the Mymensingh district. Hundreds are living on wild roots and plants and have been reduced to skeletons, their pale emaciated figures bearing witness to the acute distress to which they have fallen helpless victims. The local zamindars and talukdars are evidently indifferent and are not making the least effort to relieve the prevailing distress. The local famine fund is quite inadequate to materially help the starving people. The present Subdivisional Officer has not been able to realise the gravity of the situation. He wrote to the Magistrate for a grant of only Rs. 500, while no less than Rs. 4,000 will be of any material help to the distressed people. The Calcutta Sadharam Brahma Samaj is doing its best to relieve the starving people of Tangail. A relief circle has been opened at Kedarpur and relief inspection begun.

*Jessore.*—People have been reduced to the last extremity of starvation in Kamthana, a village in the Jessore district. Musalman women are out begging from door to door. The prevailing distress was brought to the notice of the Deputy Magistrate of Narail, but he has not yet responded to the people's prayer. The correspondent came across a poor woman and a child who had been starving several days. Loan was being granted to the agriculturists for the purchase of seed, but the granting of loans has been stopped.

*Nadia.*—Distress is thickening fast in the Nadia district. The Gobhipur relief-house is distributing relief to about six thousand people a day, but the cry is "still they come." A woman committed suicide in Gobhipur after starving three days. Such cases of suicide have become pretty frequent of late. The District Magistrate is requested to make an inquiry into the prevailing distress and take immediate steps to relieve it. The people are faring worse than cats and dogs.

*Noakhali.*—Acute distress prevails in the Noakhali district, the middle classes being the greatest sufferers.

*Jalpaiguri.*—The state of things is no better in this district. *Takavi* loan is being granted on a small scale, but poor agriculturists who have no property to



offer as security are in a helpless condition. It is they, however, that need relief most.

**Bogra.**—The condition of the people of Bogra is extremely pitiable. In Devrajpur a man not being able to starve any longer with his family committed suicide. His wife followed his example. The following people are in very great distress:—

1. *Widow of Naji Shaikh.*—Has got only a widowed daughter. Begging is the only source of livelihood.
2. *Widow of Nilu Shaikh.*—On the verge of starvation.
3. *Mahan Shaikh.*—Indebted circumstances. Starving with the whole family.
4. *Chhomer Shaikh.*—Himself and wife living on roots and plants.
5. *Akbar Kalu.*—Out of employment. On the verge of starvation. Heavily indebted.

**Bankura.**—Acute distress prevails. The rate of wages paid to labourers on relief works is very low. Rice is selling at eight seers per rupee, and two pice per day is hardly able to give one a full meal a day.

**Dacca.**—The Muchis of Bankhund, a village in the Dacca district, are in great distress. Most of these people are on the verge of starvation.

28. The same paper appeals to the public for subscriptions in aid of the famine-stricken people of the *churs* in the Tangail subdivision of the Mymensingh district. The people there are actually starving. The funds at the disposal of the local famine committee are not sufficient for the purpose of relieving their distress. The Government is indifferent.

SANJIVANI,  
June 5th, 1897.

29. A correspondent of the *Gaur Varta* of the 8th June complains that famine is acutely felt in Rampur Kusidha, Baghmara, Gochkata, Khajurgachhi, Tolarampur, Taula, Bistupur, Baluvarath, Mehanderpur, Kaliganja, Simulia, Nayatuli, Mukundapur, &c., all villages in the Malda district. Many are living upon boiled arum. Government should take speedy measures to relieve the distressed people. Rice is selling in these villages at 5 seers per rupee. Babu Sarat Chandra Rai Chaudhuri, a zamindar of the locality, is helping his distressed raiyats with loans.

GAUR VARTA,  
June 8th, 1897.

#### VI.—MISCELLANEOUS.

30. Poor European and Eurasian children, observes the *Bangavasi* of the 5th June, will get a dinner on the occasion of the Diamond Jubilee, and poor hungry native children, who will have no dinner to eat, will look greedily on. This makes one think, in sorrow and disappointment, of burning away the black complexion altogether.

BANGAVASI,  
June 5th, 1897.

31. The *Englishman*, observes the *Sanjivani* of the 5th June, falls foul of the native press, on the ground that the latter clamoured for an enhancement of the sentence passed on Lawson and Collins, but had not a word to say in the case of Juman Shaikh, who attempted to wreck a train and got off with a light punishment. That paper even goes so far as to ascribe race-feeling to the native press. This is absurd in the highest degree. The wrecking of a train would have killed more Hindus than Europeans, and the native press could have no interest in seeing the offender escape with a slight punishment. If there be sufficient evidence against him, let him by all means be severely punished. The native press raised a hue and cry over the Ranaghat case not because it was actuated by race-feeling, but because it values female honour more than life, and was thrown into a panic by the attempted outrage on the chastity of native women.

SANJIVANI,  
June 5th, 1897.

#### URIYA PAPERS.

32. All the native papers of Orissa, though sorry to find plague and famine at the present moment in all parts of India, are ready to sympathise with and encourage all movements in connection with the celebration of the Diamond Jubilee of Her Majesty's reign.

The Uriya press on the Diamond Jubilee.



SAMVADVAHIKA,  
April 8th, 1897.

33. The *Samvadvaika* of the 8th April approves of the provisions of the Bill to amend the Religious and Charitable Endowments Act, XX of 1863, lately introduced into the Legislative Council of India by the Hon'ble P. Ananda Charlu, Rai Bahadur, and states that the Bill will be opposed by a large number of interested men, whose opposition need not be attended to.

SAMVADVAHIKA.

34. The same paper is sorry to find that great delay takes place in the distribution of prizes to the deserving students of the Balasore Zilla School, and hopes that this delay will be avoided in future. The writer brings the question of the establishment of a boarding-house in connection with the school to the notice of the Balasore Diamond Jubilee Committee.

UTKALDIPIKA,  
April 10th, 1897.

Uriya contribution to the Charitable Relief Fund.

35. The *Utkaldipika* of the 10th April is glad to announce that the Maharaja of Athmalik has contributed rupees three thousand to the Indian Famine Relief Charitable Fund, and observes that other Tributary Chieftains of Orissa should follow his example.

UTKALDIPIKA.

36. The same paper is glad to find an unexpected improvement in the punctuality of rituals and observances in the Puri Jagannath Temple, and, as a consequence, greater regularity in the supply and service of

*Mahaprasad*, which is the daily food of several thousands of residents and pilgrims in Puri. The Editor observes that the local authorities, including the officers connected with the management of the temple, must always examine the quality of the *Mahaprasad*, which is an important factor in the consideration of questions connected with the public health of not only Puri but of all Hindu India.

UTKALDIPIKA.

37. The same paper fully sympathises with the proposal of the Orissa zamindars Association that Government should either remit the land-revenue or postpone its payment in those parganas of Orissa where the crops were destroyed last year either by inundation or by drought.

UTKALDIPIKA.

38. Referring to certain principles of assessment, observed in the settlement of Orissa and published in an indirect form in a recent issue of the *Calcutta Gazette*, the same paper observes that it is very improper for Government to keep the assessment rules concealed from the zamindars, who have applied more than once for the same, and who are the first persons that should have been consulted and taken into confidence, and that Government, while forward to consult the people in other matters, is careful to become reserved in matters financial. The writer has no doubt that the treatment accorded to the *lakhiraj bajiastars* by reducing them to the condition and status of a class of raiyats in utter disregard of various representations and petitions to the contrary, and of general public opinion, is most unfortunate, most indiscreet and most unjust.

SAMBALPUR  
HITAISHINI,  
April 7th, 1897.

Relief of distress by the Deputy Commissioner of Sambalpur.

39. The *Sambalpur Hitaishini* of the 7th April highly praises the endeavours of the Deputy Commissioner of Sambalpur in mitigating the sufferings of a large number of beggars, who have flocked to that town and who are without food and shelter, by raising subscriptions from the local gentry and nobility.

SAMBALPUR  
HITAISHINI.

40. The same paper exhorts the Raja of Sonpur to establish a Higher English school, teaching up to the Entrance standard of the Calcutta University, at the head-quarters of that State, and to introduce better Uriya books into the curriculum of studies of the middle vernacular, lower vernacular and primary schools.

#### ASSAM PAPERS,

SILCHAR.  
May 31st, 1897.

41. The *Silchar* of the 31st May objects on principle to the appointment of Babu Harischandra Sen, tahsildar of Hailakandi, to a munsifship. Haris Babu is an able Settlement Officer, but an able Settlement Officer does not always make a good munsif. Haris Babu would have made a very good Sub-



Deputy Collector, but he is not likely to succeed as a munsif. During the time of Mr. Cotton's predecessor, Sub-Deputy Collectors were invested with munsifs' powers. But Mr. Cotton has gone further and invested a tahsildar with munsifs' powers. Most probably the new departure has been made by his Secretary without his knowledge. At any rate Mr. Cotton's attention should be drawn to the matter.

It is, however, strange that while Haris Babu is empowered to try civil cases, and may any day be empowered to try criminal cases, he has no power to try registration cases.

Another strange fact in connection with this matter is that although Haris Babu has been invested with a munsif's powers, he has not been granted an increase of pay or even a personal allowance. This is an anomaly which exists in the Assam service alone, and should not be tolerated.

42. The same paper complains of the paucity of judicial officers in Cachar. The consequence is that most of the judicial officers are hardworked and have to do multifarious work. The *sadar* tahsildar has not much to do, and he ought to relieve some of the judicial officers.

43. The same paper complains that in Assam when an officer is promoted no one under him is "seconded" to his post. Rai Sarat Chandra Bannerji Bahadur, an Extra Assistant Commissioner, has long been put on special duty, but no one has been "seconded" to his post.

44. The same paper observes that Mr. Cotton's proposal to bring the waste lands in Assam under cultivation with the help of labour imported from the congested districts of India is not likely to bear fruit. These waste lands cannot be brought under cultivation except with the help of the Assam landlords. The poor Indian labourers have not the capital without which waste lands cannot be brought under cultivation. The best way to carry out the Chief Commissioner's proposal is to bring into force the old rules regarding the Jangalburi *mahals*.

SILCHAR,  
May 31st, 1897.

SILCHAR,

SILCHAR.

CHUNDER NATH BOSE,  
*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,  
*The 12th June 1897.*



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